

Precepts of Alchemy

The Children of God





Children of God Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. - **John 1: 13**

The One Seity above all is Aelohim

The Ten Sephiroth below are Elohim

Christ, the Light between and within these
Two is Barashith Bar Aelohim

These Two beget the Ruach Elohim

The Ain Soph Aur and the Three manifested
lights are יהוה the Glorian

The First is Kether, an eternal becoming light

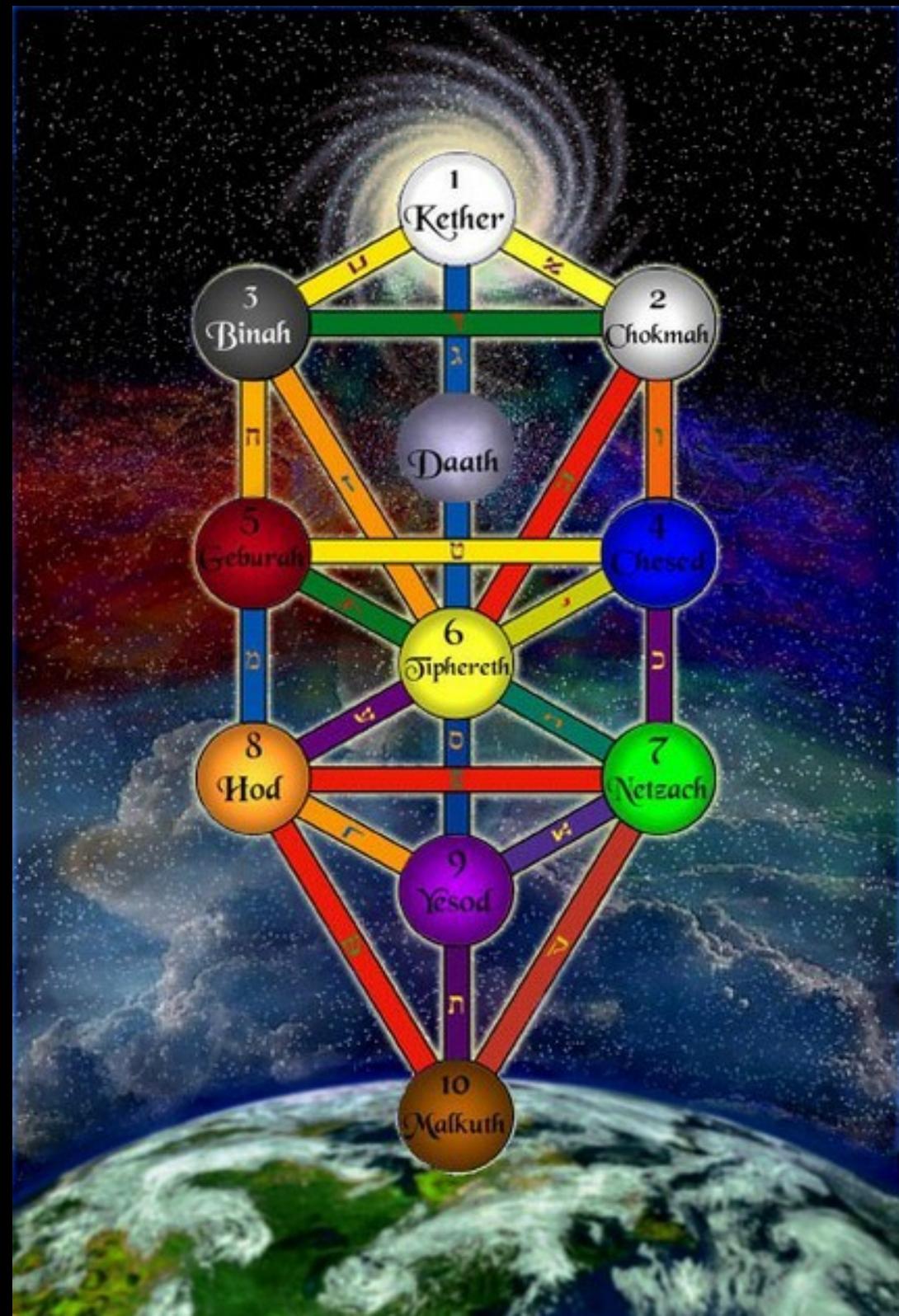
Six Sephiroth form the Adam Kadmon. Six
Sephiroth form the Adam Ha-Rishon.

Twelve are the Sephiroth that form the
Kosmos Human.

From these Twelve the Twenty Two Sounds or
Letters were uttered in the beginning, which
are the archetypes within all created things.

Adam Kadmon and Adam Ha-Rishon are
both represented in the Tree of Life

The Light of each of the Ten Sephiroth
emanated from the Ain Soph



This word [שושנה] rose, what doth it mean and symbolize?
It symbolizes the congregation of Israel.

The expression
"Congregation of Israel"
in the first instance, refers to the
[Logoi] first born children of
Light, or, as they are termed in the
Book of Job, the morning stars
[cosmocreators], who, along with
the Chidren of Elohim
[Children of God],
sang their song of praise
at the creation of the world.

In an extended sense, it includes
the true children of light who have
attained the realization of the
Divine Life.

Zohar



The Divine Mother Kundalini, before becoming fertilized, is the black virgin who is in the basement of all the Gothic Monasteries. She is worshiped with green candles, with the hope that one day the Green Lion, the Fire, will awake [arise].

However, when she [Malkuth] is fertilized by [Binah] the Third Logos (the Holy Spirit) she becomes [Miriam מרים] the Divine Mother, the Divine Conception with the Child in her arms. This Child [Chokmah] who descends makes himself a Son of the Divine Mother of oneself. He waits for the moment of entering into the body [the stable] in order to begin the process of the Great Work.

The Savior of each one of us, the Interior Jesus Christ, is who matters. He is our intimate [יהשוה] Jeshuah, our own Savior. Each one of us must find our own Savior .

Samael Aun Weor



An animal body is sown,
a spiritual body is [מרים] raised.

If there is an animal body,
there is also a spiritual body.

And so it is written: The first Adam
was made a living soul; the last
Adam was made a quickening spirit.

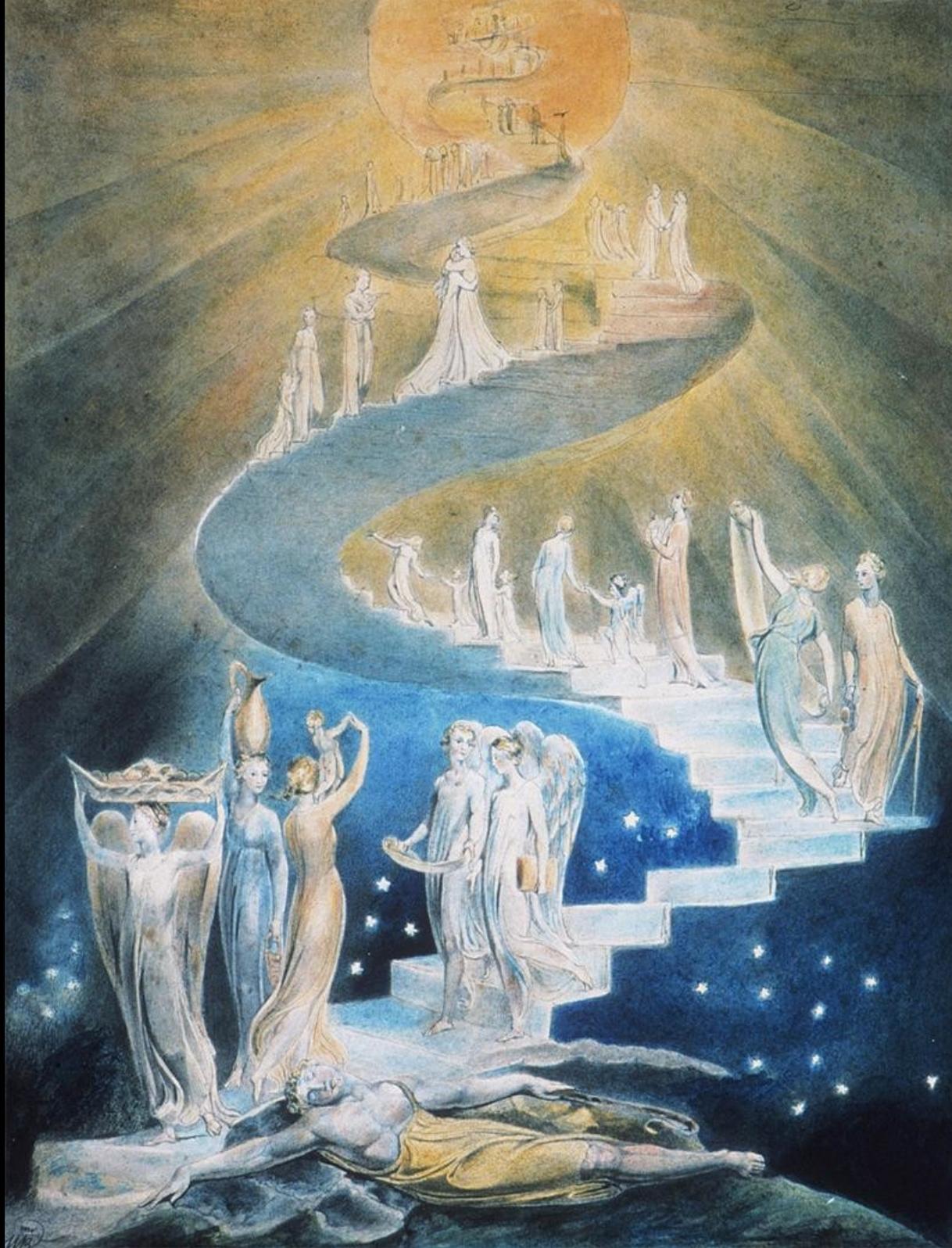
Howbeit that was not first which is
spiritual, but that which is animal;
and afterward that which is spiritual.

The first Adam is of the earth,
earthy: the second Adam is a lord of
the heavens [heavenly].

As is the earthy, such are they also
that are earthy: and as is the
heavenly, such are they also that are
heavenly.

And as we have borne the image of
the earthy, we shall also bear the
image of the heavenly.

1 Corinthians 15: 44-49



And Elohim said, Let us make [עשה] Adam in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

And Elohim created [ברא] Adam in his own image, in the image of Elohim created [ברא] he him; male and female created [ברא] he them. - Genesis 1: 26, 27

'Let us [עשה] make Adam in our image and after our likeness,' indicates that in Adam's [Yesod] exist forces and powers coming in all directions from [Elohim - אלהים] on high [Daath], which by 'Chokmah' (wisdom) will finally attain their culmination within him.

The words 'Let us make Adam' include and contain [as in Water - ים Yam] the mystery of אל 'El' and אלה 'Elah' principles, of which every act [עשה] and function is effected by supreme wisdom.

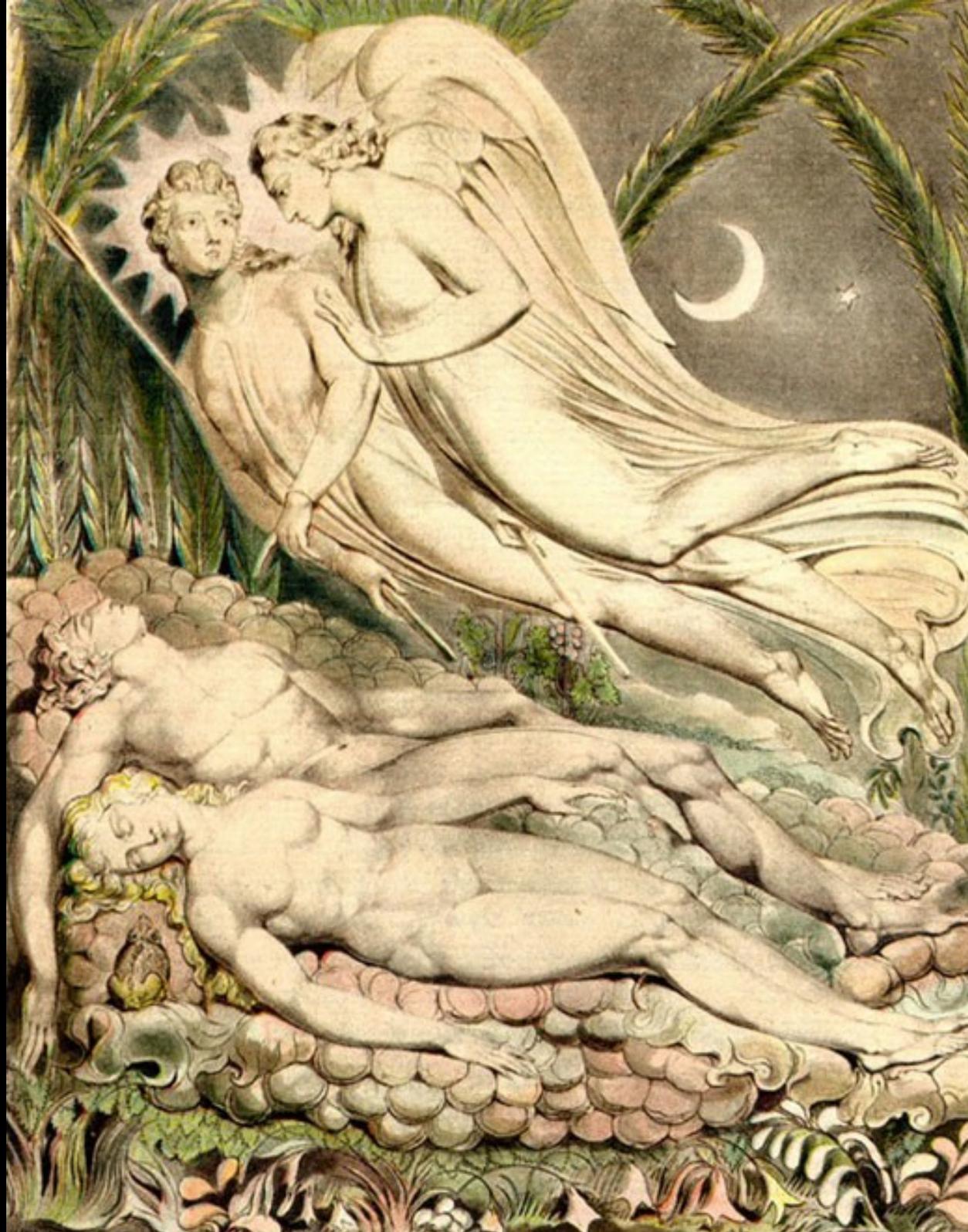
'In our image and after our likeness,' denote the dignity of Adam, as he alone amongst the created souls is a [Nephesh Chaiah] complete unit in himself and is thus able to rule over all souls below him. - **Zohar**



And it came to pass, when Adam began to be master upon the face of Adamah, and daughters were born unto them, that the Children of Elohim [who are represented in the Sefirah Chesed; these are the Ruach Elohim; or the Spirits of God] saw the daughters [Malkuth] of Adam that they were good [טבת – Tevet – that is, physically fertile for transmutation]; and they took them wives [for sexual alchemy] of all which they chose....

And Iod-Havah said, My [Ruach] spirit [Chesed] shall not always strive with [the terrestrial] Adam, for that he also is flesh: yet his days shall be an hundred and twenty years.

- Genesis 6: 1





There were giants [intellectual animals, humanoids] in the earth in those [Lemurian] days; and also after that, when the children of Elohim [Chesed or Ruach Elohim] came in unto [Malkuth] the daughters of Adam, and they [their physicalities, Malkuth] bare [solar] children [solar bodies] to them [the Monads], the same [through sexual transmutation] became [Giborim] mighty men [of Geburah] which became eternal Enosh [human beings] with a [sacred] name. – [Genesis 6: 2-7](#)

And Adam knew his wife again; and she bare a son, and called his name Seth: For Elohim, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enosh: [thus, this is how] they began to bear in themselves the name of Iod-Havah.

– Genesis 4: 25, 26



And Elohim saw that the wickedness of Adam was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Iod-Havah that he had made Adam on the earth, and it grieved him at his heart.

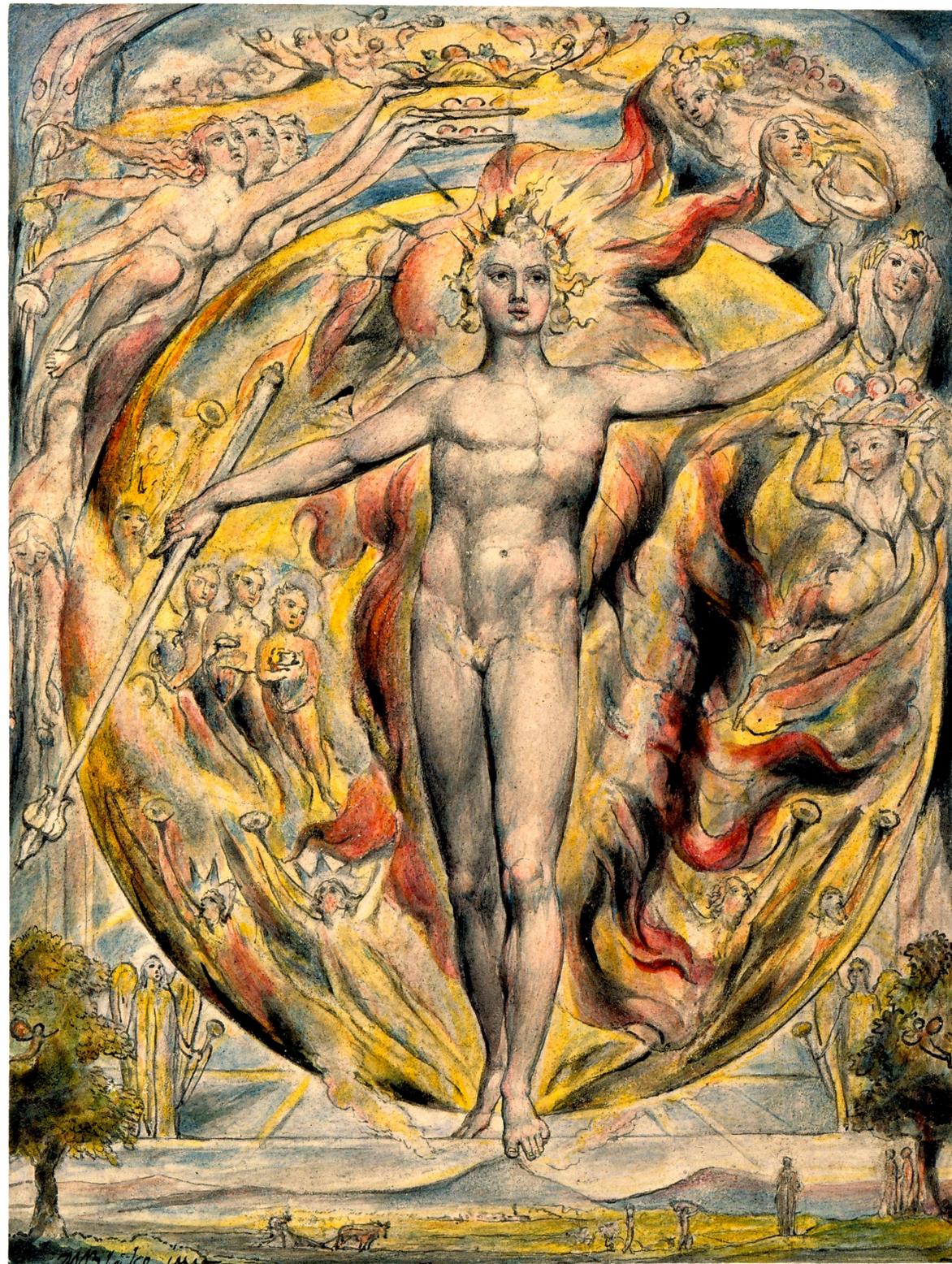
And Iod-Havah said, I will destroy Adam whom I have created from the face of the earth; both Adam, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

- Genesis 6: 2-7



That was [Christ] the true Light, which enlightens every man that comes [from Tiphereth] into the world [of Malkuth]. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the children of God, even to them that have faith on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

- John 1: 9-14



The fear of יהוה Iod-Havah is [בראשית] in the beginning of knowledge [דעת Daath-Gnosis], however



wisdom and ethics

are despised by fools.

My child, hear the ethics of thy father, and forsake not the [תּוֹרַת Tarot = Psalm 119] laws of thy mother: For they shall be a garland of grace on thy head, and a necklace about thy neck. – Proverbs 1: 7-9